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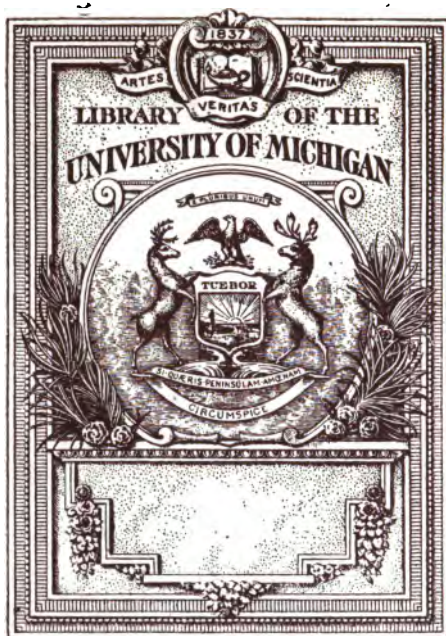
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Harnessing the Man- Power of the Church

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I

THE NEED OF AN AWAKENING

DURING American participation in the World War, a great wave of the spirit of unselfish service swept over our Nation. Young men gladly and often enthusiastically offered themselves for military service, to the death if need be, and the majority of the people at home freely gave both personal service and money without limit, as there was need and opportunity. There was of course a large amount of selfish grabbing and profiteering, but those who practiced it were vastly in the minority, and where detected, were looked down upon and despised.

PEACE GRABBING

Following speedily upon the signing of the Armistice, and still continuing, there has been a great reaction evident among all classes of Americans, and selfish grabbing and profiteering are now the general order of the day. This has swept the nation to such an extent, that many alarmists, and even some strong and leading men, are freely saying that even the foundations of our Government and



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our free institutions may be shaken and disrupted.

CHRISTIAN OPPORTUNITY

Not only religious publications, but the daily press and industrial and trade journals, realizing the grave dangers of this widespread selfseeking spirit among our people, are out-spokenly declaring that the one thing that can reach and correct this threatening situation, is the general application to the hearts and lives of the masses of the people of the principles of Christianity.

CHURCH UNREADY

To save the situation and correct these evil tendencies with sufficient dispatch will be an impossible task for the Church of Christ in America as it has worked up to this time, with all save a pitifully small minority of its men almost entirely indifferent, inactive, and asleep to the real mission of the Church in the world.

LEADERS AWAKE

The leaders of vision among the Protestant Denominations have seen this, and seeking to arouse the Christian men, have launched great movements, such as the Methodist Centenary, the New Era Movement in the Presbyterian Church North, the Progressive Program in the Presbyterian Church South, Baptist (North) New World Movement, the Baptist South \$75,000,000 Drive and others.

MEN MUST BE STIRRED

All of these will help and help greatly, but until



right down in every local church, in City, Town and Country, there is a real stirring of the men, and they organize under local leadership and begin to really and adequately carry out the Great Commission of the Church, from the local pulpits to the ends of the earth, the Church cannot meet the call upon it in this, its great day of crisis and opportunity.

WHY AND HOW?

Seeking to show the "Why" of the existing conditions among the men of the Church, and the "How" to correct it, is the earnest and prayerful purpose of all that follows.

LITTLE REALIZATION

With the exception of the limited number of leading men in every congregation, with a real vision of the Christian's duty and privilege in the service of Christ, the vast majority of the men who have accepted the great Salvation purchased by Christ at such a terrible cost, and become professing members of His body, the Church, seem to have no realization of the need of their having a real part in its work, by giving time and energy in personal service.

A LIVING ORGANISM

1. The Church is a living organism with a very real life in itself, and as such no member can be a part of it without having some real part of its life to perform, and that one which no other member can perform for him. The usefulness of

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the whole body is impaired by each such lifeless member. Where the number of such lifeless members is large, the life and usefulness of their Church is bound to be proportionately reduced below what it might be, and because this is the state in most of our churches, most of them are only touching the edges of the work they might do.

2. Paul states this truth plainly in Romans 12 :4 and 5, where he says, "For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another." He enlarges on this more particularly in the remainder of that wonderful 12th chapter where he gives a regular church program of work.

3. In any living organism, any part that is for any length of time entirely inactive, refusing to do its part, becomes diseased and deadened and a real menace to the healthy development and usefulness of the whole organism. Unless it can be revived and brought into activity and life, it has to be removed for the preservation of the life of the rest of the body. This is certainly true of the Church. We have large numbers of men, whose lives of absolute inactivity and lack of personal participation in the work and mission of the Church, make them like a dead member of the body, spreading their disease of sinful neglect of duty to numbers of others over whom they have influence, often their own sons. An operation that

would remove them would be a great benefit to the Church, and such action would seem possibly justifiable, for there is reason to doubt the reality of their profession of faith in Christ.

CHURCH INEFFICIENT

1. An average taken from a group of churches in any locality will demonstrate that less than ten per cent. of their men have any real, active, working interest and part in the life of their churches.

2. Any other large public service organization with an important place to fill in its community life, which it alone had the exclusive franchise to perform, which worked with such inefficiency and unfaithfulness to the great possibilities of its mission, through waste of its manpower, would have been superseded long ago.

3. It is because of its neglect and failure to use its manpower, and consequent inability to do more than a small part of the work it should do, that there have grown up the Y. M. C. A., Y. W. C. A., Red Cross, Salvation Army, Charity Boards, Rescue Missions, and numerous other valuable organizations, in which Christian men are active, doing real Christian service, for which the Church gets no credit, and which the Church could do, if it really harnessed its men for a fair proportion of their time and talents.

4. It is only because the Church is the Body of Christ, and His power is in it, multiplying the efforts of the faithful few of the men, and much

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more faithful women that the Church has grown and prospered as much as it has. What might it not have accomplished had its man-power been anywhere nearly all harnessed and faithfully at work?

II

CAUSES AND REMEDIES

NOW let us look at the causes that appear to be responsible for this deplorable state of things in the Church. Finding if possible the main causes, we can suggest some remedies that may be applied to remove these causes, and give the Church a chance to much more adequately measure up to its great mission.

CHURCH DOES NOT KNOW MEN

1. A first cause appears to be that in most churches the Pastor and leaders have no knowledge of the abilities and special interests of their men.

2. The executive head of any large business organization, needing the services of numbers of men, selects those men according to their qualifications, and before employing them, finds out what they are best fitted to do in that particular line of business. He then places them at work where their abilities are best suited. When employing young help, with no special qualifications, except willingness to work and desire to learn, he places them on simple work, and gives them train-

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ing for promotion to more important positions as they develop special qualifications. Every man, young or old, experienced or inexperienced is known, and given some definite task to perform.

3. In the Church we have numbers of men of varied ability, many of whom are making great successes in their business and professional lives. They have qualifications that would make them most useful in some line of church work, but there is no systematic effort to find out what work each man could do, or what each would do, if given a definite task suited to his ability and interest.

4. In the matter of new members taken into the Church, either by letter from some other church, or on profession of their faith in Christ, what church at once finds out the abilities and interests of such new men and gives them a definite place to fill?

5. To put this first cause in a sentence; the Church does not know its men, and therefore can not tell how or where to put them to work at definite tasks.

LACK OF PLAN

1. A second cause for men not being at work in the Church is lack of any businesslike plan to harness all the men.

2. Looking again to the business world, where in successful concerns every man is harnessed, we find not only every man fitted to his task, but grouped under experienced men. This gives each

part of the work trained leadership to direct it, and to train the inexperienced. These trained leaders see that the tasks assigned are performed, and that the main purpose of the concern is promoted to the utmost by the work of all.

3. The Church is of course an organization operating on a volunteer basis, and no man can be made to work against his will, but by far the majority of men, certainly when they first come into a church, before they acquire lazy, non-working habits, would welcome the offer of real work, suited to their abilities, and under trained leadership. What church has any definite, businesslike plan for doing this? The average church receives a new member, and allows him to drift along and find a place of service for himself, if he is so inclined. Generally he gradually becomes acquainted with the work the church is doing, by attending its services, though these seldom point out any definite work, and after he has become thoroughly lazy, he may be asked at random to take some task. Such hap-hazard lack of method is bound to produce the indifference and inactivity found among the men of the churches.

NO PROGRAM

1. Another cause for the indifference of men to the need of their personal service in the work of the Church, is the lack of a definite program of real work, with a man-sized job for every man. If all the men of any fair sized church should call in

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a body upon their Pastor, and ask that each be given a definite job, one that would grip and interest, and use each man where his abilities would best fit, the Pastor would doubtless be greatly delighted at such an unprecedented demand, but would be absolutely unable to meet the challenge of so many workers ready to his hand.

2. Yet surely the Church, with its Commission as the exclusive agent, into whose hands Christ has entrusted the making known to all human beings the world around His plan for their eternal salvation, and for the revolutionizing of their whole lives, should have no trouble in having a program big enough to use every man.

3. One trouble here appears to be a complete failure on the part of many churches, to grasp the great, broad mission of the Church for the whole lives of the people of the local community, as well as the giving of the Gospel to the whole world, and also a failure to apply sound operating principles in working at their great task.

A CHURCH IN ACTION

1. Let us look at a church in action, as far as its men are concerned, as so many of our churches work at their tasks. They unlock their doors twice on Sunday for an hour or more each time and one or more evenings each week, and ring a bell, if they have one, to let the people of the community know the Gospel is to be proclaimed. It may be well proclaimed at those times, but who is there

to hear? A part of the congregation, often a minority of those actually members of that church, and of the men, almost always a minority, a sprinkling of non-christian men, more or less closely identified with the membership and a few strangers who may be passing through the community, or are attracted for some special reason. The majority of the men of the community seldom enter the church, and that there is any real reason for their doing so is seldom, if ever, brought to their attention by the men of the Church.

2. There is a school conducted once each week for about an hour for the teaching of the truths of the Bible, and while the Organized Bible Class movement for men in these schools is growing, in vast numbers of our churches the men have not yet taken hold, and few men are otherwise at work in the Sunday School.

3. Then we have the official boards of the Church, made up of men, most of whom seem to think that their whole duty as such, is merely to meet about once a month, for an hour or less, to vote on policies, generally suggested by the Pastor, and few of them willing to actually go to work to carry them out.

4. Usually there are no opportunities offered the remainder of the men to get together, either in an organized or unorganized way to plan for the carrying out of the mission of the Church. The regular services of the church for worship are the

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only times the majority of the men ever get together as a body, and then no program of work is put before them.

5. The men of the Church are asked to contribute of their money to support the work of the local church, and for the work at home and abroad, and they do so, but most of them in a paltry way, largely because of lack of real information and appreciation of their duty and opportunity.

6. Is not this a picture of the lack of program of a vast majority of our churches? Is there any definiteness to the work of a church operating along these lines? How can there be any real work for the men, with a definite place to put every man at it, in such a church?

DO NOT HOLD AND TRAIN YOUTH

1. A further reason why so few men are harnessed is, the failure to hold and train for future work and leadership, the youth of the Church as they approach manhood.

2. What is the moderate sized and smaller church doing to interest and hold its young men from the time they reach seventeen or eighteen years of age, when the ordinary Sunday School class, usually taught by some good woman (for the lack of a man who will do the work) begins to lose its holding power for them?

3. Our large city churches are more on the job in many cases, but in the average church, beyond the regular services on Sunday, the Sunday School

class and an occasional slow social gathering, there is nothing for its young men, and as a consequence most naturally in many churches, the young men between the ages of seventeen and thirty are very little in evidence at the Sunday services and have dropped out of the Sunday School. They are of course not doing any work in the Church and are receiving no training for service to fit them to be the future leaders of the Church.

SALVATION ENLISTMENT FOR SERVICE

1. In naming another reason for the lack of real service in the Church by the men, the blame attaches mainly to the preachers. They fail to lay emphasis on the truth that accepting salvation is an enlistment for service, the very beginning of a big job, not the securing of a sort of life insurance policy against Hell, which is stored in the safe deposit of God in Heaven, against the second death, that the believer may "Rest in peace". "Rest in peace" applies to dead and buried Christians, but not the one alive and endowed with great faculties that he should begin at once to use for his Saviour and King, in real service.

2. Certainly Christ never taught or practiced any slothful inactive type of Christianity. He always went about doing good, teaching, healing the sick, comforting the stricken, living a life of constant service to humanity, and taught those who would be chief among His followers, that they should be servants of all. His teachings are full

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of such sayings as these: "Be ye doers of the word and not hearers only," "Whosoever followeth after Me, let him deny himself daily and take up his cross and follow Me," and in the Epistle of James we read, "Faith without works is dead". Passages almost without number could be quoted along this line.

3. Is not the impression widespread among men generally that all that is expected of them is, a profession of faith in Christ, uniting with the Church, attending its services of worship and paying their part of its expenses and benevolences, and that there their responsibility ends? They seem to think, based largely upon the preaching from the pulpit, that when they can truthfully sing "Just as I am . . . Oh! Lamb of God I come," having come and united with the Church, they have fully carried out their part in the plan of salvation, and they may sit down in comfort a saved soul, with nothing further to do. This is of course true so far as it goes, but it is stopping at the beginning of a big job, instead of going to work at that job.

4. We can learn a good lesson here from the Army. When a recruit has enlisted by taking the required oath, and has put on the uniform, he is in very fact a soldier of his country, but if he were allowed to go no further, he would be absolutely a hindrance to the outfit to which he has been assigned, and no use whatever to his country. He

does not even look the part. The mere civilian can spot him at once as a recruit, for he has none of the characteristics of a soldier in his bearing or general behavior. The Army goes to work at once to make him capable of filling his place. He is put through a thorough course of training, and given his regular assignments of duty, that he must do, until he becomes a real soldier, in the service of his nation, ready to do his part in meeting and defeating the enemy.

5. Great numbers of the men of our churches are eternal recruits, never having taken any real training, or really entered the service of our Great Leader, and sitting under the preaching of His Word, and never having it driven home to them that they are recreant to the cause they profess to believe in and love, absolutely deserters in the face of the enemy from their date of enlistment, (which in earthly warfare is punishable with death) unless they really go to work in His service.

LACK OF VISION

1. A sixth and last cause offered for consideration is the almost entire lack on the part of professing Christian men of the Church of any real vision of the crucified Christ.

2. In this land of Christian privilege, where the whole life of the nation is more or less leavened by the influences of the teaching of Christ, membership in the Church is the usual and proper thing.

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The average man, usually in his boyhood or early young manhood, unites with the Church more or less as a matter of course, from early home training and influence, without any realization of the great sinfulness of sin, or the tremendousness of the gift of God in Christ.

3. They decide quietly, and without any depth of love for Christ, or appreciation of the infiniteness of his sacrifice for us, that they should be Christians, believing in the essentials of sin and salvation, but mainly with their minds and with their affections barely if at all stirred. They make their confession according to the constituted authority of the Church of their family, and are duly received into membership.

4. Having made the decision thus without depth of affection or appreciation of the love and sacrifice of Christ, and with no conception of the claim of Christ to the complete surrender of their lives and all they have and are, they drift along with small faith, no knowledge of the call to real Christian service, or knowledge of the power and joy there is for them in a life of real Christian activity.

5. They have no real Christian experience, no inward assurance of their salvation, and therefore nothing that touches the deeps of their natures, and, of course, they duck and dodge any calls for sacrifice of time and effort for the spread of the Christianity that means so little to their lives.

They dread real Christian service because they have no vital interest in it.

6. They have never been trained to see the grave necessity of their doing work, and lacking any real interest, they feel that they have no time to give from their daily lives for the work of the Church. If their interest were enlisted in reality by laying before them some real task that would grip their attention and stir their hearts, with an example before them of some other man doing such work and getting real joy out of it, they would in most cases find time for the work, for the busiest men take time for the things in which they are really interested, such as lodge meetings, golf, ball games, hunting, fishing, civic affairs and other things too numerous to mention.

7. It is a noticeable fact also that in the majority of cases the men who are doing most of the Church work done by men are the busiest men of their congregations in their daily work. This in itself gives the lie to the oft offered excuse of the indifferent Christian man, lack of time for Church work.

8. The Christian man who has been saved under stirring and heart-searching circumstances, with the deeps of his nature broken up with a realization of his great need of a Saviour, and an appreciation of the unspeakableness of the gift of God in Christ, is the Christian man with a real heart experience of his Christianity, and such a

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man is ready to serve, and usually is so serving in the Church, and doing personal work for the saving of others and knows the joy of Salvation.

TO SUM UP REASONS

To sum up the reasons we have named for the existing failure of the men of the Church to take their true place in real Christian service we have:

1. The Pastor and leaders of the Church do not know the abilities and interests of the majority of their men.
2. The average church has no businesslike plan for harnessing its men.
3. The lack of a real program of work, with a place for every man to have a man-sized job.
4. Failure to hold and train the youth of the Church as they approach manhood.
5. Neglect to lay stress in preaching and teaching that acceptance of Salvation is an enlistment for service, and that failure to so serve is a sinful avoidance of and desertion of duty.
6. Lack of vision of the crucified Christ, of any real interest in Christian service and knowledge of the joy that comes with such service.

III

THE UTILIZATION OF FORCES

HAVING diagnosed to some extent this disease of slothful neglect and indifference on the part of the men of our churches, and put our finger on at least some of the principal causes of the deplorably wasteful failure of the average Church to grip and use its man-power, let us see if we can find some positive remedies that if applied will help harness our men, and keep us from continuing to let our youth arrive at the age when they should begin to be of use, and receive training only to slip away not only from Christian service, but sadly too often from the saving of their souls as well.

TESTED PLANS

In suggesting these possible remedies, no claim is made of great originality, or that any great new ideas are being advanced, for the things suggested will not be new theories, but plans that have been tried out in some churches and found effective.

HOW TO KNOW MEN

Taking the causes we have set before us in the

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order named, let us ask a very pertinent question. How may a Pastor and the leaders of a church know the qualifications and interests of their men, and where they will work if called upon?

SERVICE CARD

A plan that has been tried and found most effective for this is the use of a service card. This idea is carried out as follows: Have a card printed on which are shown under separate heads all kinds of Christian service which the church is or may be engaged in. This should be made to fit the actual program of work which has been or may be mapped out for the local church. The following is a form that has been used effectively, which of course can be modified or enlarged upon to suit local needs in any church.

SERVICE CARD

"We must work the works of Him while it is day."

"Faith without works is dead."

MEN'S WORK

To have general supervision over the plans for harnessing the men of the church.

SUNDAY SCHOOL

To co-operate in every way to secure the highest efficiency and to enlist the men as workers, teachers and for Bible Study.

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MISSIONS (LOCAL, HOME AND FOREIGN)

To create enthusiasm for the Divine Ideal of giving the Gospel to the whole world.

SOCIAL SERVICE

To improve local living conditions and provide opportunities for self improvement. To look up cases of need and suffering. To visit sick and strangers.

RACE RELATIONS

To adequately meet and solve the problem of the Negro and foreigner in the community.

RURAL RELATIONS

To lend the strength of the City and Town church to the scattered or needy rural districts.

FINANCE AND STEWARDSHIP

To apply business ability in putting church finances on a practical, efficient and Scriptural basis.

YOUNG PEOPLE'S WORK

To lead and train young people for Christian service.

RECREATIONAL WORK

To provide healthful and clean amusements in place of harmful, worldly ones.

MUSIC

To promote good church music, develop individual musical talent and improve congregational singing.

ADVERTISING AND PUBLICITY

To promote publicity on church activities. Dis-

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tribution of Christian literature. Seek subscriptions to Church papers.

FAMILY ALTAR

To seek to get the family altar set up in every home.

PERSONAL EVANGELISM

Soul winning.

INTERCHURCH CO-OPERATION

To promote interdenominational co-operation with a view to applying the principles of Christianity to the whole community.

Name

Home Phone.....

Address

Business Phone.....

Address

Check in the margin the committees on which you will serve.

GET EVERY MAN

One of these card should be put in the hands of every man of the congregation, actual church member or not, above the age of about seventeen years. Also especially every man who unites with the church, when he so unites. Urge every man to check it opposite the class or classes of activities in which he is interested, and in which he will take some part, if given something to do according to his ability.

MEN WILL SIGN

Few men who are real Christians will flatly re-

fuse to sign and check this card, especially a man when he first unites with the Church, either on profession of faith in Christ or by letter from some other church. It will no doubt take considerable follow-up to get every man, especially those who have been long church members and never active, but persistent effort and follow-up will get most of them, and any member of the church who flatly refuses to use the card and does no work in the church is surely a subject for prayer and work, for such an one has little of the spirit of Christ.

IV

DEFINITE PLANS

HAVING shown at least one method by which to know the interests, abilities and training of the men of a congregation, let us now take up the definite plan for harnessing this man-power, in accordance with their now known qualifications and interests.

LEADERSHIP

1. In any large group of men there are always a limited number who, by reason of natural gifts, special training, experience or some other causes, take the leadership in everything engaged in by the group as a whole. This well-known fact should be, and of course usually is (often automatically) applied in most of our churches, but too often without any definite plan or direction in selection of leadership.

2. We know that in any large enterprise requiring diversified work, there must be intelligent, trained leadership in every line, if the work of the whole is to be successfully and efficiently carried forward, and its different lines properly co-ordinated.

COMMITTEE DIVISION

1. With these facts in mind, we would suggest a plan of Committee Division of work, divided into classes in accordance with the lines or classes of work shown on the Service Card.

SELECTING LEADERS

2. Having divided the work into classes, the next step is a selection of the leaders for each class or kind of work. The method of doing this will vary with each Denomination, according to the form of church government, but the Pastor and official boards should logically make the selections and appointments, or possibly merely nominate them and allow the men who are to work in each class to elect their leaders. Church officers should only be selected in so far as they are the men with the necessary qualifications for leadership, and willingness to undertake the work aggressively.

3. Qualifications, ability as leaders and willingness to serve in this capacity should be the ruling considerations in each case, if any real efficiency is to be expected to result from the application of this plan.

GROUPING MEN

1. Having classified the work and selected the leaders for each class, the next step is the grouping of all of the men of the church under these leaders, according to their check of the Service Cards.

2. The grouping of your men under selected

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leaders will give the frame-work of machinery of great possibilities for real, efficient service by the men.

LAUNCHING THE PLAN

1. With the frame-work built up on paper, and at least a starting program planned out of real work to be done in each class of work, or as many as it may be your purpose to use at the start, the best way to prepare your machine for real action is to get a mass meeting of your men, working to get as nearly as possible every man present.

2. A banquet is usually the best way to get your men together. Follow the banquet with several short talks by men of vision from churches where men are actually at work, these talks to show what men can do, and are doing, and the great possibilities for service by laymen in the Church. Following these talks, present your program for the local church, with the opportunities for real service calling for men. Explain the Committee Division of work decided upon, and announce the leaders selected or announce the nomination for leaders, if it has been decided to allow the men of each committee to elect their own leaders, and read the list of assignment of all the men to their committees. Acceptance should be secured before the banquet of the men appointed or nominated as leaders. If the leaders are to be elected the men can be broken up into groups according to their assignment to committees, and given a

chance to elect their leaders, that the full organization may be completed while the men are together in this first mass meeting. This will also give these leaders a chance to outline the first work to be undertaken.

TRAINING CONFERENCES

1. To help make this plan work with increasing efficiency, it will be necessary to have regular meetings of your committees for instruction and conference, especially if your leaders are not experienced in their jobs. The plan proposed to accomplish this is regular periodical meetings, weekly, bi-weekly or monthly, the nearer together the better for the real success of the work. A "Dutch treat" supper, each man paying for his own supper, at as low a rate as possible for a good meal, held each week on the evening for the mid-week service, early enough to give a full hour after supper for work before the service hour, will avoid taking another evening out of the week, and will also serve the added purpose of getting many of the men to attend the regular service.

2. The first half hour of these work conferences should be given to a lecture or talk by a man of experience in one of the classes of work, secured if necessary from some other Church or City, the second half hour given to an open conference and discussion of the subject of the address. These conference evenings should take up the classes of work in rotation, so that every class of work may

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be discussed in turn and the men trained to know more about the work they are doing.

3. All the men should be invited to attend every one of these work conferences, but a special drive made to try and have certainly present every member of the committee whose class of work is to be discussed, and also the leaders of all the committees, that they may get training in the whole work of the church.

4. These regular training conferences, if held often enough, will give one or more training sessions every season in each class of work, and if well planned and carried out should wonderfully increase the interest and efficiency of the men of the church in all its activities, and also cause much work to be taken up that had been long neglected or never undertaken.

5. This part of the plan should be made clear to the men at the opening organization banquet, as it will put before all your men at the start a clear understanding of a business-like plan, not only for harnessing their personal service for the work of the church under carefully selected leadership, but will show them how it is proposed to give them a course of training for this service, that will appeal to the business sense of most men.

PERIODICAL GET-TOGETHER

In the working out of these plans it would be also well to have quarterly or at least semi-annual

get-together meetings of all the committees, for report of work done and to plan bigger things. These get-together meetings should prove a great inspiration to the men, and also get all your men better acquainted with each other, and weld them into a real united force in the service of the Master.

GROUP PLAN

1. A number of the Denominational Forward Movements and the Church Organization Department of the Interchurch World Movement advocate the group plan for organizing a whole congregation, both men and women, for real service, which plan is to divide the field or parish occupied by the homes of the members into groups along geographical or sectional lines, with leaders, men and women, in each group or section on different classes of activities.

2. This plan can readily be used in co-ordination with the Committee Division plan for the men alone, as the men assigned to the different classes of work will live well scattered over the parish, and can each head up the work, or take part in it, in their own class with the men and women living in their section or group.

V

PROGRAM BUILDING

TAKING up and working the foregoing plans for harnessing and training the men of a church will automatically enlarge the vision of the leaders and the men generally as to their tasks and the great opportunities for real Christian service, but before this plan is launched there should be very definite planning done by the Pastor and leaders, calling in if possible those who will be expected to take the chairmanship of the different committees.

STARTING PROGRAM

This planning should take the form of a starting program of real work in all the classes it is proposed to organize committees for at your opening mass meeting, that there may be decided definiteness of purpose and objective in all the work laid before the men.

BROAD FIELD OF VISION

Here we enter a field of vision as broad and universal as the purpose of Christ Himself as stated in His Great Commission to the Church,

and yet it should be so definite and individual that it must look out for the offering of the Gospel of salvation through Christ, and training of the life, of every baby born into every family in the congregation and community, and every man or family that may come under the influence or within the reach of the local church, and extend from that to the sending of the Gospel unto the ends of the earth.

PROGRAM BUILDING

1. This work of program building embraces the definite work of Evangelism and Missions, both local and world-wide; instruction and training, both before and after acceptance of Christ, of all the local congregation in the truths of the Bible and for service; providing for the development and training of the boys and girls and youth of the church and community; education both secular and religious; care and protection of the widows and orphans and aged and infirm ministers and missionaries and their dependents; ministering to the sinning, needy and suffering and the feeble in mind or body; development of Christian home life and family religion; industrial and race relations in the light of the teachings of Christ; stewardship both of life and property; in fact, applying the principles enunciated by Christ to every phase of human life.

2. Naturally a church which has been operating along old simple lines, which were thought to

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adequately carry out the mission of the Church fifty or even twenty-five years ago, but which never were adequate, cannot start out with a full program at once, but should at once put forward a real program that will cover some of the most pressing conditions to be met locally.

3. Gradually this can be enlarged upon, as leadership and workers are developed, until a program has been brought into action that will really meet the complex, high-pressure life of today.

4. In discussing the question of program building, we will assume a church with no program, and start with the primary work every church is doing, the regular preaching services, Sunday School work and mid-week prayer meeting service, and outline a program up to one for a city church, but not for the great Metropolitan churches, with their diversified problems.

PURPOSE OF PREACHING

The preaching of the Word is primarily for the presentation of the plan of salvation to a lost race, for the saving of the souls of all who will accept it, then to instruct and develop the faith and Christian life of those who have accepted this salvation, and to point the way to real service for Christ.

A. This service should include first of all the winning of other souls for Him in the local community and from the local field on out to the ends of the earth.

B. Next caring for the bodies and general well-being of all Christians and those in need whom the local church may touch in the spirit of true Christian brotherhood, to the end that not only every man, woman and child whose life the local church may influence may be developed and cared for, but that the world out of Christ may have before it always an object lesson constantly presented of what Christ means to the lives of His followers.

PREACHING PROGRAM

The preacher who selects the subjects of his sermons at random a few days before each Sunday, and with no definite plan or purpose, cannot expect to get real constructive results, therefore the program of a church should include the general plans and purposes to be accomplished by the preaching of the Word, and all the work of the church built around this plan.

LOCAL SURVEY

If there has not recently been made a careful survey of the conditions and needs of the local church membership and community, and in the case of town and city churches, the survey should include the outlying rural district that the church may reach, such a survey should be made at once, that the program planned may be based on existing conditions, not on guess-work and indefinite theories.

PROGRAM BASED ON FACTS

With the facts brought out by such a local sur-

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vey before them, the Pastor and leaders should meet for a careful study of the actual conditions to be met, and then plan a program for the year ahead to use all the available force to the utmost to meet and supply the needs and grasp to the fullest possible extent the opportunities that are before the local church.

PURPOSE AIMED AT

As our direct purpose here is to show how to harness and use the men of a church, we will consider principally the features of a program that will furnish jobs for all the men and help to accomplish this purpose.

DISCOVERED FACTS

We will assume that the survey has brought out the facts, which almost any survey will, that a large majority of the men of the local church membership do not regularly attend the Sunday morning preaching services, and a still smaller proportion the Sunday evening and mid-week services; that the young men of the church families, whether members of the church or not, between the ages of eighteen and thirty, are very little in evidence at any of the services of the church or Sunday School, and that the vast majority of the men of the local community are non-church-goers and unsaved.

DRIVE FOR MEN

This deplorable condition, that so many of our churches appear to have been asleep to for years,

should suggest at once for your program a drive for men by men, for the regular preaching services of the church.

A. It should set for your committee on "Men's Work" the task of a weekly check of those present at the church services, followed by a visitation of every man of the congregation not faithfully attending, to urge such attendance, and a continuous follow-up by different men of those not responding readily to this effort.

This work should be done for a period of several weeks and repeated several times each year.

B. This committee should also have suggested to it by your program a systematic plan of invitation to the regular services of the church, to be pressed upon the non-churchmen of the community, and especially the husbands and sons out of Christ of the good Christian women of the church; also strangers who may be passing through or stopping at the hotels and boarding houses.

EVANGELISTIC EFFORTS

If, as it should do, the preaching program proposes at certain seasons special evangelistic efforts, the Committee on Soul Winning should have a special place in the program for a season of prayer before and during the meetings. Next with the co-operation of the Committee on Men's Work, a campaign should be planned to get non-Christian men out to the services, and very definite personal work by the Soul Winning Committee with the

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men who respond to this campaign, by prayer for the individuals and direct personal appeal at and between the services, by selected men who can best get a good point of contact in each case as far as possible.

OTHER SPECIAL EFFORTS

The preaching program should also plan seasons for special emphasis on other themes, such for instance as Stewardship of life and of property, and here again the work of the men's committees should be brought in, to see that the men who specially need the messages are present if possible. A co-ordination between the preaching program and the men's committees will thus greatly contribute to the effectiveness of the special purpose that the Pastor has in mind, and prevent the sad spectacle occasionally seen of a tactless Pastor, who preaches his sermons of severe tone against unfaithfulness in attendance at the preaching services, when only the faithful few are present who don't need it, and a sermon to the unsaved being wasted on a congregation made up almost if not wholly of Christians.

PLANS FOR THE SUMMER SEASON

The preaching programs should also provide for the summer season, varying in the time of its beginning with the location of the church, starting at the season when attendance upon church services begins to fall off with the coming of hot weather. At these seasons popular open-air serv-

ices, just outside the church building, if there is sufficient open space, or as near to the church as such open space may be available, should take the place of the indoor service, especially the evening service, which should be timed to be held in the cool of the evening, closing just before the daylight fails, or if artificial lights are available it could be held after dark. This plan has been tried in many places with wonderful results. Here again the Committee on Men's Work, Soul Winning, Music, Advertising and possibly others can all be worked into the program, and lend valuable help in making the summer season, instead of a time of religious inactivity, a season of revival and ingathering.

HELP TO HOLD MEN

The Committees on Music and Advertising should also be worked into the program for the regular services, and help to attract and hold the interest of the men for the different special series of services, in evangelistic efforts, or with other special purposes that may be determined upon in the preaching program.

SPECIAL LOCAL NEEDS

There will no doubt be other periods when some special needs of the local situation will be dealt with in the preaching program, and each such special effort should have the proper committee in the division of work figured into the program, to give the fullest possible co-operation by the men.

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PRAYER SERVICES

1. Next, taking up the weekly prayer services, the program should give definiteness and purpose to these services. The hopeless lack of purpose in most such services is primarily responsible for the great lack of interest and poor attendance at such services.

2. The program should plan for these weekly prayer services, addresses on various subjects to be presented through a series of services, to give definiteness of purpose to them, and with the assistance of the appropriate men's committees, to arouse and hold the interest of the people.

3. About one service each month on a regular set night, as, for instance, the first week in each month, should be given very definitely to prayer, and featured as a special prayer service. A definite goal for attendance, both total and of men, increasing its size if necessary, with weekly announcements in the church, and through the Advertising Committee in the local press and otherwise, as the attendance begins to grow, as it usually will under such treatment, should bring out those not formerly interested and seldom attending.

SUNDAY SCHOOL WORK

1. Next taking up the Sunday School work in the program, the present state of the work in the school and community should be surveyed in the light of the modern efficient Sunday School. The

qualifications and requirements for efficiency, and the best methods for such a survey can easily be secured from the Sunday School Board of any denomination.

2. In planning the Sunday School program, the fact should be kept in mind that it is the chief agency of the Church for the Religious education of the youth of the Church, and that it should be so planned as to build up their four-fold natures: Body, Mind, Heart (or affections) and Soul.

3. One of the first requirements of an efficient Sunday School will of necessity be well trained, qualified teachers, with men teachers for the older boys and men's classes. This many schools lack and are taking no steps to provide. The Denominational Sunday School Boards all have good courses in Teacher Training, and the program should very definitely plan for constructive work along this line.

4. The Sunday School Program should include not only the best possible plans and methods for the teachings of the truths of the Bible, which is the primary and most important work, but should plan for the development of Missionary Education, both Home and Foreign; training in Stewardship, both of life and property, with a special presentation periodically of the call to the definite dedication of life to all-time religious service, both for the ministry and as lay workers; a very definite

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and aggressive, well-planned provision for the recreations of the young people, both social and athletic, too often entirely neglected by the Church; musical development; publicity; and, lastly, but really foremost in importance, Soul Winning.

SOUL WINNING

5. It is a well-known fact that vastly the majority of the souls saved accept Christ before passing out of the teen-age, therefore the Sunday School program must plan for persistent and continuous effort by the teachers and through special decision times to win the soul of every scholar before he reaches his twentieth year, and in the adult classes those who are Christians should be trained to be soul winners and seek to draw every member out of Christ to accept Him, and the teaching in these classes should frequently make a direct appeal for souls.

MEN'S ORGANIZED CLASSES

6. Coming definitely to the Men's Work, the program in the Sunday School should very clearly cover the Men's Organized Bible Class work.

A. Best results can almost always be obtained by having the older men, above the age of twenty-five, which is the Sunday School young people's age limit, in a separate class or classes, and as already indicated these classes, to really interest men, should be not merely a gathering of the men on Sunday morning to listen to a lecture by the teacher, the lecture method alone not getting the

best results, but should be a real organization, with its own elected officers and also its own committee division of work.

B. If this class can be built up, until it has on its active membership practically all the active men of the Church, it can be the Church in action, and its committees be the working committees of the church for the whole church activities, as well as class activities, which is an ideal to be striven for.

C. This class may also render a very practical Christian service by building up a class fund for the help and relief of its members who may be ill or in trouble, and also for aid to special cases of need that may be brought to its attention in the community at large by its members and others.

YOUNG MEN'S CLASS

7. The separate class for younger men, between the ages of eighteen and twenty-five, is a very vital and often neglected spot in the Sunday School work of a church. This should have a special place on your Sunday School program, but we will take up the details of the plan of organization and workings of such a class in a later part of this discussion, as it is a direct answer to one of our other reasons why the men of the Church are not at work.

YOUNG PEOPLE'S SOCIETIES

Another feature that should have careful consideration in shaping up a church program and furnish work for your Young People's Work Com-

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mittee, is the Christian Endeavor or other similar young people's societies for the training of the young men of the church in public prayer, participation in and conducting religious services, which can be most easily accomplished in meetings held by such young people's societies, with only the young people present, except possibly the Pastor, and one or more of the older men of the church who are in close sympathy with the young people.

LOCAL MISSIONS

The program can also include local Home Missions, using the Missions Committee for the development of work among the industrial or poorer and more uneducated classes of the local community.

A. This work may well take the form of opening and conducting Sunday Schools, seeking to get the people of the section where the work is being done to have a part in the leadership and direction of the work.

B. Many of the people of these less fortunate sections seldom attend the regular services at the church, therefore it will be well to plan to give them regular preaching services in their own sections.

RURAL WORK

Around most Cities and Towns there are outlying country sections, where there are weak and struggling and vacant churches. Your laymen, through your Rural Relations Committee can very

effectively serve by conducting services in these churches, and generally stirring them to a more adequate support for a regular Pastor for part of his time at least. This committee should also look up rural sections within reaching distance where there are no churches, and start Sunday Schools and hold preaching services and seek to build up a self-supporting church work.

RACE RELATIONS

In the South, where the Negro population is very large, in many sections far outnumbering the whites, the program should certainly include plans for real work among them.

A. They are largely being taught religiously by their own self-selected preachers, mostly vastly ignorant of the essential truths of Christianity. (We except from this accusation those who have been trained in schools and seminaries conducted by the white denominations and by the limited number of fine institutions for negro higher education.)

B. Many of these uneducated negro preachers are preaching the most hopeless and helpless superstition and error, and the local white Ministry are making no effort to know what the negroes of the community are being taught religiously, though their lives are most intimately tied up with the lives of the white population, through the nurses of the white children, various domestic servants in the home, laundresses, etc.

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C. Surely there should be some constructive planning to get in touch with the religious side of their lives and see that they have real truth given them. Their homes and housing conditions, the care of their young left to shift for themselves much of the time, while their parents are at work, and many other features of their lives will give ample work for your Race Relations Committee.

D. In communities where there are large foreign elements there is a fine chance to employ your Race Relations Committee along much the same lines as among the Negroes, and this should be considered in your Church program.

FALLEN AND OUTCAST

The fallen and outcast classes were those who received much of the time and attention of Christ when He was on earth, but many of our Churches absolutely ignore their existence, which is a serious neglect, and most unchristlike. Here your program building can map out very definite work for your Social Service Committee, depending for its character largely upon local conditions.

WORKING GIRLS

In the larger cities and industrial centers there are often quite a number of country girls, or girls from other communities, who, especially when they first start work, are unable to earn a living wage, and become an easy prey to the white-slaver and

other such evil influences, or suffer much privation. Your program should map out real help and protection to this class, which will also furnish work for your Social Service Committee, usually in co-operation with the women's societies, who naturally must do much of the more intimate parts of this work.

HOME AND FOREIGN MISSIONS

1. Very few men in most congregations are deeply interested in the general mission work, both home and foreign, carried on through the boards of the church. When special appeals, either personal or in public addresses, are made, most church men give to some extent, but not from any vital interest, mainly because of lack of any real knowledge of the needs and conditions in the destitute and out-of-the-way sections of the home land, and the vast untouched areas of foreign lands, where the name of Christ is absolutely unknown, and the woefully inadequate force, equipment and support of the work in both fields.

2. In building the local church program there should certainly be plans made to spread information on these great works of the Church among the men by every possible means, seeking to bring home to them the vastness of these enterprises, and our pitifully and shamefully weak and inadequate support of them up to this time.

3. The program should also plan for the strong

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presentation periodically to the young manhood of the Church of the heroic appeal of the home and foreign fields for the dedication of life as ambassadors of Christ.

DESTITUTE CLASSES

The widows, orphans and destitute of the community also constitute a very real task before the Church, and should be constructively planned for in the program.

INTERDENOMINATIONAL COOPERATION

There is also a wide field of usefulness for men which can be included in the local church program, in the realm of interdenominational coöperation. This can be developed through federation of Men's Organized Bible Classes or Men's Clubs, Community Center Committees for Young People's social and recreational activities, and inter-church athletics, etc.

LAYMEN'S ASSOCIATIONS

Still another important place for development and use of the men of a church to be taken into account in the church program is through the gathering or organizing of the men of a single denomination in a group or neighborhood of churches into Laymen's Associations.

1. The territory to be gathered into one organization will be largely determined by the form

of grouping of churches in the denomination, such as Presbyteries in the Presbyterian Church, Districts in the Methodist, etc.

2. A form of organization is suggested below, with a plan for real leadership of the whole Association and for the local churches that has proved wonderfully effective for arousing laymen and getting them to become active in real Christian service, and that with great joy to themselves, and splendidly helpful results.

A. First get a few men of real Christian vision to form themselves into an organization committee, with a Chairman, Secretary and Treasurer, or have such a committee officially appointed by the proper church court, being sure to name men who are ready to serve, funds received and not expended in the work of organization to be turned over to the Treasurer of the Association when formed.

B. Every man in every congregation of the Denomination within the boundaries determined upon should be requested and urged to enroll, enrollment being sufficient to constitute membership; seeking specially the younger men, and such membership not to be confined to actual membership in the Church, but all men identified with the congregation who desire to coöperate shall be asked to become members.

C. The following simple form of enrollment card will answer very well:

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Laymen's Association of (name of church
group)

I hereby enroll myself as a member of
the Laymen's Association of my.....

Name

Church

Address

I wish to contribute \$1.00 per year to
cover current expenses, unless I otherwise
notify the Treasurer.

Name

Note: Membership contribution purely
voluntarily and not necessary to member-
ship.

D. The support and coöperation of the Pastor
and officers of all the churches of the group will
of course be almost essential, and most will be glad
to help, as they will see the advantage it will be to
their own work and to their men.

E. The enrollment blanks and voluntary fees
secured prior to organization should be sent to the
Organization Committee, and when a sufficient
number have enrolled, showing some interest, a
call should be issued for a mass meeting, at a cen-
tral point, of the men of the group to form an
organization, seeking to get the fullest possible
representation of the men from all the churches of
the group.

F. Visits to the churches throughout the group

by members of the Organization Committee and others whom they may have interested, in addition to written invitations, will help to arouse interest and get out the men.

G. The Mass Meeting should be a one day affair, with morning and afternoon, or afternoon and evening sessions, or possibly all three, train schedules and time to go and return by auto being taken into account in settling this. A lunch or supper served by the ladies, if it can be arranged, will be an added attraction, and serve to get the men better acquainted.

H. The program of this meeting should be made up mainly of talks by laymen, with one or more outside men of vision and experience to tell what other laymen are doing, and also to serve as drawing cards to help get out the men.

I. The talks should show needs and opportunities of the group field, a map showing the territory covered, with all the churches located, and vacant churches and unoccupied fields made clear, with the size of the churches and population of the counties, will bring home with unanswerable force to the men the need of their, in an organized way, doing some real work to correct conditions and grasp opportunities. Following the talks on the needs and opportunities, the work laymen can do in meeting these needs should be presented.

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J. Next will be presented the plan of organization, that will enable the men to meet these conditions, and if approved, then proceed with the actual formation of the organization by electing officers; Chairman, Vice-Chairman, Secretary and Treasurer will usually be all that will be required. These officers with the Organization Committee will serve well as an Executive Committee for the first year with power to appoint such sub-committees as may be found necessary. Subsequent years the Officers and Chairmen of standing committees will logically form the Executive Committee.

K. If the way has been prepared in advance, or a demand for it develops in the meeting, the pledge of the support of a special evangelist or missionary for the group, with the laymen pledged to help him in his work, will make the work of the Association much more effective.

L. To get the men present at this first Mass Meeting, as well as men who will join the organization later, committed if possible to all take some real part in the work undertaken by the Association, there should be prepared in advance of the Mass Meeting a form of questionnaire, showing a variety of forms of service, from actually conducting religious services, and speaking in them, to merely using an auto to take parties out for the work. The following is a suggested form of questionnaire that will serve:

QUESTIONNAIRE

The main purpose of our Laymen's Association being to try and get as nearly as possible all our man-power to have a real personal part in the work of the local church and (group name), we want to ask that you fill in answers to as many questions as you care to on this questionnaire, that we may know where and how you are willing to serve.

Will you conduct and speak in public worship?.....

Will you lead in public prayer?.....

Can you lead in a song service?.....

Will you do Sunday School work?.....

Will you visit outlying points for this work?.....

Have you an auto that you will use for this?.....

Will you visit the sick, needy and others?.....

Will you serve on committees?.....

Will you join a group for united, definite (private) prayer?...

Have you had experience in Young People's Work?.....

Bible Study?..... Athletics?..... Recreational?.....

Indicate any other form of Christian service not mentioned

above that you will do.....

.....

Name

Church

Address

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M. These questionnaires can be distributed and every man present at the mass meeting asked to fill in answers as far as they will, and collect them before adjournment. The same form can be used throughout the group in the subsequent work of the Association. The Mass Meeting may well close with a strong inspirational address that will send the men away fired with a new vision of their duty and opportunity as Christians.

N. The work should be continued in the group until all the churches have enrolled their men as far as possible, and each church should be urged to have its locally enrolled men hold an organization meeting and give the men who were not at the Mass Meeting the message of the meeting, and then proceed to elect similar officers in each church, the Chairmen of the local Church Associations to form a General Committee for the group Association. In sections where this organization exists, the Local Associations of each church will logically use the Committee Division of Work plan, and this will be the men of the church in action.

O. Very valuable information that will help the Group Association leaders to know the exact conditions in the churches of the group, can be secured by getting every church to fill out the information asked for in the following church questionnaire, or report:

REPORT OF YOUR CHURCH

Church name..... Post Office.....
 Pastor (or stated supply).....
 Clerk of Board
 Officers

 Meetings of Official Boards
 Total Church membership.....
 Average Sunday Congregations
 Sunday School, Superintendent.....
 Sunday School Enrollment..... Average attendance.....
 Teachers' meetings..... Home Dept. Cradle Roll.....
 Organized Men's Bible Class..... Teacher Training Class.....
 Prayer meeting attendance..... Interest.....
 Men's Organization (if any)..... Interest.....
 Ladies SocietiesInterest.....
 Young People's Societies..... Interest.....
 Has your church a definite program?.....
 Have you a young people's work program?.....
 Have you special fields for evangelistic work?.....

List names and addresses of the men of your congregation (over 18 yrs.) and in church families, indicating those not church members. (Use back of sheet if necessary.)

With this information before them, the leaders can map out a campaign that will really meet the needs of the entire group, and by carding with index file the work the members of the Association have signed up to do, the leaders will know where to put their hands on the force to go everywhere needed.

P. It has been the experience in a number of

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these Mass Meetings for the organization of Laymen's Associations, that the men have been so thoroughly convinced of their duty, and so stirred by the needs and opportunities right in their own section, that a call at the close of the meeting for a commitment by a rising vote, will get every man present on his feet on the pledge: To go any where, any time, to do any thing they may be called upon by their Chairman.

Q. It has also been the experience that through the work of this Association plan, many Christians of advanced years, and large business interests, who have been absolutely inactive bench-warming Christians for years, have found the joy of real service for Christ, and awakened to a realization of the meaning of their Salvation.

R. While many of the foregoing plans are entirely outside of the local field, these activities may well be taken into account in working out the Church program, as they furnish a wide field of activities for the Men's Committees, and will prove a great developer of the active Christian spirit among the men.

SECULAR EDUCATION

The matter of the educational facilities of the community may well be a consideration of the Church, and your program can include work for your Social Service Committee to use their best efforts to see that the youth of the Church have the best possible opportunity for a good education,

and to see that no harmful influences are at work, also to see that as far as possible every child of the congregation is able to get the benefit of these educational advantages.

TITHING

The Committee on Finance and Stewardship may be given special work in the form of a campaign to seek to get every man of the congregation to become a tither, not that we believe the old tithe law is still binding upon the Christian, we being no longer under law, but under grace, but merely as a minimum basis of giving, and one that has been a great blessing to all who have practiced it, and also as an acknowledgment of our Stewardship of ourselves and all that we have. Men who have once practiced it seldom abandon it, and more often go much beyond it. A church full of tithing men is a church with ample funds for every cause. This Committee, if it does a good job, can solve the financial problem of its church for all time.

FAMILY ALTAR

One of the great strongholds of the Church in the early days of our nation was the almost universal observance of the Family Altar. Its influence over the lives of the children in the home is beyond measure, but it has fallen sadly into disuse in these rushing days, when the whole family seldom gathers in the home to worship God, and seek His guidance and protection, and thank Him for His blessings.

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2. The Church program will not be complete unless it takes this vital spot into account, and it should provide for real plans for the Family Altar Committee to seek to revive this time-honored and Christian manhood-building custom in every home in the congregation.

3. One of the great obstacles to the practice of the Family Altar is the unwillingness of many men to pray in the presence of their families, and to them it is a real difficulty.

A. As a help in this difficulty several methods that have been tried with success are here suggested. Most Denominations have at their headquarters plans for a Family Altar League or some such organized effort along this line, and they have books of prayers for use in the family, which certainly the Christian father of a family should be willing to use, if he cannot pray an original prayer. There are also numbers of books of prayers available through the publishers of religious literature that may be secured for this purpose. One church of my acquaintance furnishes to every family a copy of a book of these prayers called "God's Minute".

B. Another suggestion is that the Scripture passage can be read by the father, or in turn by the family, and all repeat the Lord's Prayer.

C. The best plan is of course to try and get the father to praying his own prayer from the heart, and the following plan will almost always succeed,

if a man can be induced to give it an honest trial. The trouble is largely not knowing how to express his ideas, and fear of the sound of his own voice in audible prayer. Get such men to promise to faithfully for two weeks, morning and evening, make their private prayers in their own rooms alone, out loud. One who tested this plan on numbers of men of all ages, found it to work successfully in every case save one, that being hopeless, being the exceptional man who really did not seem to be able to pray an audible prayer. Any man who honestly tries this plan, will find in two weeks that he really can pray an original and audible prayer, and usually he will be willing after this training to erect the Family Altar in his home.

LOCAL CONDITIONS

Special local conditions that may exist in some communities will suggest other things that should be given consideration in shaping a program, for this field has unlimited possibilities of development.

VI

HOLDING AND TRAINING THE YOUNG PEOPLE

WE now take up for more detailed consideration ways and means to hold and train the youth of the Church as they approach manhood.

1. There is little difficulty in holding most boys of the congregation up to about seventeen years of age in the ordinary Sunday School class, if the School is aggressive and efficient, especially if the older boys classes are taught by men. This in itself furnishes a good field for the most important Christian service for the most consecrated and capable men of the Church. A local church Boy Scout Troop will also help to hold the older boys.

2. When boys pass the age of seventeen, they enter what modern Sunday School workers call the young people's age, running from eighteen to twenty-five. Here the problem of holding our youth and training them for real Christian service becomes acute.

3. One of the best means of drawing and holding the young men of these ages is the Organized Bible Class with Club features, meeting Sunday morning at the Sabbath School hour for Bible study, and as a part of the Sabbath School, (though not necessarily taking part in its public exercises every Sunday), with very well planned club facilities for all the week use, and with a program of both recreations and real Christian activities for young men that will challenge their best abilities.

A. In a church without such a class, probably the best way to get it started is around the banquet table, at a special banquet for the young men of the church families, to which all young men in any way affiliated with the congregation should be invited.

B. Have a few men of vision and earnestness, prepared to make short live talks at the close of the banquet full of practical plans well thought out and prepared for, suggesting the method of organization and working of such an organized class and club for young men.

C. The best plan of organization is that worked out by the International Sunday School Association, with a brief constitution and by-laws and a few officers, President, Vice-President, Secretary and Treasurer, and with a few committees, the officers with the chairmen of committees forming an Executive Committee, and all to be elected by the class for limit terms.

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D. To carry out the club idea, there must of necessity be a separate room for the use of the class and club, which can be fitted up as a club room, with as great a variety of entertainment features as can be secured, either in advance, or by the young men themselves after organization if necessary. These features may include: Magazines, Games, Writing materials with the Class and Club name printed attractively upon it, a Victrola with records, Piano and any other features that can be secured.

E. This club room should be open every evening in the week except Sunday, and possibly not during the hour for the mid-week prayer service, for the use of the members as they may care to drop in, and to which they can bring their friends, especially those whom they want to get to become members of the class. It is a very easy matter for a young man to get a friend to visit a club room with him on a week-day evening, and after having been to the club room and met some of the other members of the class, it is an easy step to get him to attend the Sunday sessions of the class.

F. To insure good order and proper use of the room during the week, it should be always under the supervision of a committee of members, one or more being responsible for the room each evening. This can be taken care of by assigning a committee of six or more members each week, to divide up the week ahead, one or more to be on hand each evening, and not only responsible

for the good order, but to see that members and their friends who come in are made to feel at home, and have the best the room affords.

G. The ideal condition is where there is a room available for the Sunday sessions of the class, which may also be the club room for the week evening activities, but if this is an impossibility, the best room available, most convenient to the members, can be used for the club room. In some instances where this plan has been used in rural communities or small towns the library or some other room in the home of the Teacher or leader has been so used.

H. Monthly club business meetings should be held, (never on Sunday) usually closing each session with some form of entertainment, often with refreshments, provided by the club Entertainment Committee. This monthly business meeting may profitably be preceded by a meeting of the Executive Committee which can map out a program of suggestions for the consideration and action of the club.

I. Small membership dues of about twenty-five cents per month will furnish enough money for the running expenses, with special plans for getting money for unusual purposes. Neither the dues nor the money for special purposes of the club, should have any bearing on the Sunday morning offerings for Sunday School expenses and the benevolent causes of the Church, which offerings should be sys-



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tematic and for definite objects, to promote the education of these young men in right giving.

J. After the class and club has been organized, one of the best methods to hold the interest of the old members and attract new ones is the holding of competitive campaigns for new members two or three times each year. There are various plans for carrying out this idea, but one will be suggested which will work well in most classes.

a. Divide the class into two sides, and if the class is large enough, each side into teams under sub-leaders. Have a bulletin board posted in the class room, on which will be placed a list of the leaders, sides and teams, with the sheet ruled off for the number of Sundays the contest is to run, usually not over two months. Adopt in advance a scoring plan. The following is suggested as one plan of scoring that is effective both to stimulate the getting of new members, and holding them several Sundays, and also makes for regular and prompt attendance of old members:

4 points for a new member secured.

2 points for an old member brought back, who has not been present for at least four consecutive Sundays before the start of the contest.

1 point additional for each of the next two succeeding Sundays either of the above classes of members attend.

1 point for every member present before the lesson study starts.

0 points for members present, but arriving after the lesson study starts.

1 point minus for every absent member.

b. There should also be fixed in advance a reward to the winners and penalty for the losers. One of the best reward and penalty plans is in the form of a banquet (young men love to eat) to be paid for by the original members of the losing side, new members secured on that side during the contest not being expected to pay, the winners to "ride the gravy train". Another possibly even better plan is for the club to pay for the banquet, the winners to sit down with each a young lady as his guest, and the losers to serve the banquet. If this plan is used, provision must of course be made for the losers to have their separate table, which they will use after serving the final course to the winners. There may of course be variations of these methods, and other forms of reward and penalty.

c. A caution should be sounded at the start of the contest, that the men shall seek their new members from the young men of the church families and from outsiders, and never young men attending other schools.

d. By timing these contests so that the last Sunday will fall just before some special holiday, such as Hallow E'en, Valentine, or April Fools Day, these special days will suggest special types of decorations and entertainments for the banquet.

K. As an illustration of one of these contest banquets, I will tell of one staged on April Fools Day, in which the winners sat down with each a

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young lady as his guest, and the losers served.

When the winners and their ladies entered the banquet room, all the losers were found wearing cook's caps, white coats and aprons, and each with an imitation moustache and goatee. The punch cups were covered with tissue favors, hiding their contents, and after quite an elaborate toast had been said, the favors were removed, and every cup was found to contain a lemon, instead of punch. When the plates were served, they contained what appeared to be an oyster supper, but many were the fruitless efforts to cut the fried oysters, which proved to have been made of raw cotton and corn-meal. After considerable merriment, these fake-viands were removed and a real turkey banquet appeared. When the banqueters' attention had become fully engrossed with their food and guests, red pepper shakers appeared from the pockets of several of the waiters, and in short order sneezing was the order of the evening, and windows had to be raised before the banquet could proceed. When the coffee had been served, a number of wry faces were seen, as sugar and salt receptacles had been reversed, and salt does not add to the tastefulness of coffee. After the desert had been served, the waiters began to disappear, until all had slipped out. The winners soon discovered this, and began to lustily call for them, when to their complete surprise the curtains were drawn back on the stage, and there sat the losers around a table

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of their own. Here more merriment began, with fun for the winners as different "fools" on the losers were noticed. The punch was unsweetened, there was a shortage of eating tools, a knife here, a fork there, etc. After some live speechmaking the banqueters adjourned, but the spirit of fun and good-fellowship lasted many a week, and served to keep up the interest in the work of the class and club.

L. In the winter season Christian activities may be stimulated, and inspiration given, by sending delegates from the class to Sunday School, Christian Endeavor, Laymen's Missionary, Interchurch World Movement and other conventions and conferences. If there is a place available, indoor athletics may also be promoted with good effect. Special social entertainments may also be arranged such as Hallow E'en Carnivals, New Year's Eve watch night meetings, Valentine Socials, etc.

M. In the Summer season camping parties, picnics, straw rides, and other special excursions in the evenings and on holidays will keep up the interest, and develop the social side of the young men, as the young ladies will often be invited to be the guests of the members of the club on these occasions.

N. Out-door athletics, with baseball, tennis, and volley ball in the Spring and Summer and football and basket ball in the Fall and Early Winter will develop the physical side of the young men,

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as well as help to keep up the class and club spirit.

O. One of the greatest difficulties in getting such a class and club, and holding the young men, is of course the leader and teacher, who need not necessarily be the same man. Occasionally the Pastor may be the man, but in most cases, not so, as an aggressive work of this sort will take all the time the leader and teacher will have to give to Christian service. Some men who have the qualities as leaders required, lack the ability or experience as teachers. As a help to the solution of the teacher problem, which is the hardest to solve, attention is called to some of the many little books of study courses published by the Association Press, 347 Madison Avenue, New York, or the Schofield Bible Leaflets, published by the Philadelphia School of the Bible, 1721 Spring Garden Street, Philadelphia. These courses have the lessons completely worked out, with the needed Scripture texts given, and any man with an ordinary education, can easily teach interestingly with a minimum of time spent in preparation. The international uniform lessons, with their multitude of helps are of course always available.

CITY CHURCH PAID FORCE

A city church working along these and other lines is too busy an organization to be directed and led in its varied activities by a Pastor as the only person giving his entire time to the work, and where he is expected to do so, both the char-

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acter of his preaching and the general work of the Church are bound to suffer. Many of our city churches have realized this for some time, and employ Assistant Pastors, or one or more lay Executive Secretaries to lead in these varied activities, and also an office Secretary, and only so can such a church hope to adequately and efficiently fill its mission to the local community.

VII

A WORD TO THE PREACHERS

WE now reach the place where we must tread upon the toes of the preachers, for what so many of them neglect, that is failure to lay emphasis in preaching and teaching; that Salvation is not only from the penalty and power of sin, but that it is an enlistment for service under the greatest Leader, who has assigned His followers a world wide mission, and that any Christian who is slothful and negligent of his trust is the veriest deserter in the face of the enemy.

CHRIST'S RULE

Christ Himself said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

1. This rule, and many others that might be quoted, was laid down by Christ as a standard of measurement to determine who were His true followers. If we lay this rule beside the lives of most of our church officers even, not to mention the great majority of our laymen, we will find an infinitesimal section of that rule covered by their

Christian lives. I venture the assertion that in most cases of these church officers, they would cover so small a section of the short end of this rule, that Christ Himself (I say it with all reverence) has no trouble seeing the entire rule, without any obstruction before it.

2. In making this sweeping assertion I do not mean to include for a moment that splendid, but small, minority of earnest, active working officers and laymen in each church, much larger in some than others, who square up finely and more or less fully with this rule of Christ.

LOAFING LAYMEN

Now let us consider this non-self-denying, non-cross-bearing, take-it-easy class of Church Officer and layman. Does the average Pastor hold up to them this or any other similar rule of Christ, and show them plainly how poorly they measure up to His standard? I tell you nay!

PASTOR NOT OUTSPOKEN

So many of these officers especially, are the men of business success and high position in the community, chosen largely because of this high position, rather than for their earnest, self-denying, cross-bearing service for Christ, that their Pastors do not dare (I may misjudge them) show them these rules too forcibly or personally.

CHRIST'S EXAMPLE

Did Christ spare the feelings of those who were not measuring up to His rule? He surely wanted

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men to be His disciples, and He was seeking followers for Himself, but he laid down this very rule just after the feeding of the five thousand, in the height of His popularity, and many went away because of His high standard. Take the case of the "Rich young ruler" who came running to Christ, and whom when Christ looked upon him, He loved. Christ called upon him to sell all that he had and give to the poor, and come and take up his cross and follow Him, and let the young ruler go away grieved.

USE CHRIST'S STANDARD

In seeking followers for Christ we should not fear to use His standard of requirements for His followers, and the preacher, who for fear of offending his so-called leaders, or for any other reason, fails to tell all his men plainly that they can not be true to their professions, without real, self-denying service if necessary, that preacher is recreant to his trust as the spiritual guide and undershepherd of Christ for His people, and is largely responsible for the lazy, indifferent, unchristlike lives of most of the men of his congregation.

PLAIN TALK

There should be frequent and plain spoken teaching of the statements of Christ along this line, such as: "Take My yoke upon you and learn of Me, and ye shall find rest for your souls." This points clearly to service, for the yoke is the

symbol of the heaviest service, and there is no suggestion of rest and slothfulness of body. The rest promised is for the souls of those who have borne His yoke and learned of Him through service.

LEADERS MUST SERVE

Again Christ spoke with no uncertain tone regarding the type of Christian lives to be led by those who would be the leaders of His people, when He said: "He that would be great among you, let him be your minister, and he that would be chief among you, let him be servant of all."

1. This does not square at all with the lives of many of our ruling officers of the Church, who are so busy with their ruling prerogatives, often to the obstruction of the more real service of the Church, they have lost sight entirely of the greater call to self-denying service.

2. This is not confined to the officers by any means, indeed rather the reverse, for the vast majority of so-called Christian men, who have no assignment to any position of authority, are doing absolutely nothing in the service of Christ, and as a consequence their lives are often drifting to the other extreme, in too many cases to inconsistent lives that bring discredit upon Christianity, which is seldom the case with a busy, working Christian.

3. An outstanding Christian leader once said in substance; The Christian whose life does not overflow in real service, is like a pool or pond with no outlet, that takes in but never gives out any-

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thing, and soon gets foul with green slime and breeds wiggletails, but the Christian that has so much of the Spirit of Christ that he is constantly overflowing in service to others, is always fresh and sparkling in his own Christian life.

PREACHERS, SPEAK OUT

Yes preachers, sail into your stagnant male Christians, give them the plain truth on this point, dig gaps in the mud banks they have surrounded themselves with, and let the stagnant water flow out, then will their lives begin to clean up and sweeten, and taking the yoke of Christ in real service, they will really learn of Him, and find rest for their souls, and will cease to want always to rest their minds and bodies religiously, and you will have a force that you can harness in the work of the Church.

VIII

THE JOY OF SERVICE

WE now come to the final suggestions for the possible solution of the problem of getting our men harnessed and at work in the Church, by seeking to bring home to them a realization of the truth, that they can have for the using all needed power for real service, and that a joy will be theirs that they have never known, if they so serve.

THE ANSWER

The practice of all that has gone before under the other suggestions will largely carry with it the answer to this last.

When you gather men under leadership, and train them, presenting to them a gripping challenge in a big program of real service, and hold and train your youth in their organized Bible Class with club activities, and have awakened your men to a realization of the truth that real Christians must be working ones, you will have your men working, and with the practice of real Christian service will come the power and joy.

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CERTAIN SUCCESS

In the field of Christian service as in no other, we need have no fear in getting any real Christian to undertake any service for Christ, for with the launching out for Him in any service we have the promise of Christ that He will go with His followers, and with Christ, the most unlikely material often becomes the most mightily used.

1. No man can really get busy in the service of Christ with real purpose to do His will, without beginning to feel the power of Christ flowing through his life, and being amazed to find what he is able to do.

2. It is one of the paradoxes of the Christian life, that a Christian has to begin to get to work to get the power to work. Like the man with the withered hand, the impotent man, the man sick of the palsy and others healed by Christ when He was on earth, who knew they had no power in themselves to move, but when Christ said: "Stretch forth thy hand," "Rise, take up thy bed and walk," and "Arise take up thy bed and go unto thy house," they would have had no power to do what they were commanded, but in obedience to His command, they tried to do what they knew before to be impossible, and the power came and they were healed.

HAMMER HOME

Hammer home in every way possible this truth, and that Christ has commanded, not asked, His